

element and of the explanation of the same by
 goblinism (sees.
 6, 9). The acts of renunciation or self-discipline
 have no
 rational connection with the interests which they
 aim to serve.
 Those acts can affect interests only by
 influencing the ghosts
 or demons who always interfere between efforts and
 results and
 make luck. Soldiers, fishermen, hunters, traders,
 agriculturists,
 etc., are bidden to practice continence before
 undertaking any
 of their enterprises. Hence arises the notion of a
 "state of
 grace," not the state produced by work in the
 workday world,
 but a state produced by abstinence from work,
 from enjoyment,
¹ and from the experience of good and ill. Abstention
 from wine,
 meat, other luxuries of food and drink, and from
 women gives
 power which is magical, because it has no real
 causal connection
 with desired results in war or industry. Uncivilized
 people almost
 always have some such notion of reaching a
 higher plane of
 power, or more especially of luck, by self-discipline.
 Acts of
 self-discipline, e.g. fasting, gashing, mutilating
 one's self, also
 enter into mourning. In some tribes parents
 who expect a
 child engage in acts of the same kind.¹ Asceticism in
 higher
 civilization is a survival of the life philosophy of an
 earlier stage,
 in which the pain of men was believed to be
 pleasant to the
 superior powers. The same sentiment revives now
 in times of
 decline or calamity, when the wrath of God is
 recognized or
 apprehended. We appoint a fast when we are face
 to face with
 calamity. The same sentiment is at work in sects
 and individuals
 when they desire "holiness," or a "higher life," or
 mystic com-
 munion with higher powers, or "purity" (in the
 ritual sense),
 or relief from "sin," or escape from the terror of

ghosts and
demons, or power to arise to some high moral
standard by
crushing out the natural appetites which
according to that
standard are base and wicked.

675. Asceticism in Japan. The Shinto religion of
the Japanese " is not an essentially ascetic religion ; it offers
flesh and wine
to its gods ; and it prescribes only such forms of
self-denial as
ancient custom and decency require. Nevertheless,
some of its
votaries perform extraordinary austerities on
special occasions, —

¹ Spix and Martius, *Brazil*, 1318.